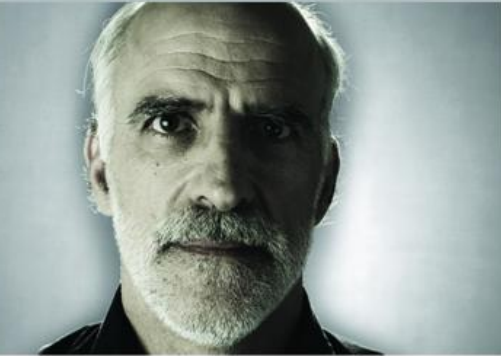




FACILITATOR GUIDE AND RESOURCES MANUAL
FOR TRAINING FRONTLINE SERVICE PROVIDERS



HONOUR IS RESPECT



HONOUR IS DIGNITY



HONOUR IS EQUALITY



**HONOUR IS NOT
USING OPPRESSION**



**HONOUR IS NOT
USING VIOLENCE**



**HONOUR IS NOT
COMMITTING MURDER**

**THERE IS NO HONOUR
IN VIOLENCE:**

Ensuring Safety in Our Own Homes and Communities

Funded by:



Status of Women
Canada

Condition féminine
Canada

Canada

THERE IS NO HONOUR IN VIOLENCE:

Ensuring Safety in Our Own Homes and Communities



*FACILITATOR GUIDE AND RESOURCES
FOR TRAINING FRONTLINE WORKERS*

© MOSAIC 2015

TABLE OF CONTENTS

MOSAIC BACKGROUNDER	1
PROJECT INFORMATION	2
OVERVIEW AND OBJECTIVES.....	3
TRAINING APPROACH	4
Locating violence committed in the name of honour within concepts of violence against women.....	4
Family dynamics when “honour” is involved	5
The politics of language.....	5
Navigating concepts of culture	7
CHALLENGES FOR THE FACILITATOR.....	9
WORKSHOP PREPARATION GUIDELINES.....	11
SAMPLE AGENDA.....	12
ACTIVITY 1: INTRODUCTIONS AND ORIENTATION.....	13
ACTIVITY 2: CULTURE AND HONOUR	14
ACTIVITY 3: HONOUR, LANGUAGE AND THE MEDIA.....	19
ACTIVITY 4: VIOLENCE AGAINST WOMEN AND HONOUR.....	21
ACTIVITY 5: RISK ASSESSMENT.....	24
ACTIVITY 6: WORKING TOGETHER.....	36
ACTIVITY 7: SELF-REFLECTION AND CLOSING.....	43
PARTICIPANT MATERIALS.....	44
Learning objectives	45
Principles and assumptions for developing cultural competence.....	46
Case studies.....	47
Diversity diagram.....	49
Risk assessment.....	50
Do’s and don’ts for frontline staff.....	55
RESOURCES.....	56
Community focused reports and assessments.....	56
Quick and accessible resources that can be used for training/professional development/practical application	57

MOSAIC BACKGROUNDER

MOSAIC is a CARF-accredited multilingual non-profit agency committed to assisting immigrants and refugees in settling in their new communities. MOSAIC's mandate when it comes to newcomers is to support them during the integration process, assist them in achieving their full potential and promote their full participation in the social, economic, cultural and political aspects of life in Canada.

In addition to providing settlement, language, employment, interpretation and translation services, MOSAIC has developed expertise, skills and specialization in the area of violence against women. MOSAIC has been the leader in the non-profit sector in taking on complex and contentious programming in response to the needs of the most vulnerable members of the immigrant community.

MOSAIC has excelled at providing counselling services and advocating for immigrant women who have been victims of domestic violence. It is the only agency to house a community-based multicultural victim-services program for victims of all crimes. MOSAIC has also been the pioneer and lead in piloting the first culturally and linguistically sensitive program for men who have been convicted of violence.

MOSAIC has delivered legal education and violence-prevention awareness resources for the South Asian community as well as offered translated resources to meet the needs of German and Chinese communities in rural and underserved communities. MOSAIC has also developed anti-violence programming and community activities for youth, as well as organized and hosted a nationally recognized annual conference for young people.

MOSAIC's expertise in working with immigrants and its commitment to anti-violence work has allowed the organization to lead the *Preventing and Reducing Violence against Women and Girls in the Name of "Honour"* project. MOSAIC has also been successful in receiving funding from the Department of Justice to lead the *Enhancing Community Capacity to Respond to and Prevent Forced Marriage* project.

MOSAIC is recognized for its capacity work with vast and diverse communities, for its standards in service delivery and for its reputation as a collaborator. MOSAIC values its community partnerships and the support of its funders, and remains committed to providing client-centred services to meet the evolving needs of the communities it serves.

PROJECT INFORMATION

This manual was developed as a part of the two-year project, *Preventing and Reducing Violence Against Women and Girls in the Name of “Honour.”* With funding from Status of Women Canada, MOSAIC collaborated with community, justice and immigrant-serving agencies to develop and implement a multi-agency strategy to benefit women and girls from immigrant communities who are impacted by violence committed in the name of honour.

There are several barriers that may prevent women – particularly vulnerable women – from accessing services, including language, lack of resources and possible reluctance or fear to speak about their experiences with violence committed in the name of honour. Further research and statistics confirm that violence committed in the name of honour is gender-based and can be an issue among first- and second-generation immigrant women and girls.

In collaboration with a steering committee, MOSAIC implemented a needs assessment to solicit feedback from identified communities and frontline service providers to learn more about gaps in services and the needs of women and girls impacted by violence committed in the name of honour. Information was captured through a series of focus groups with women, as well as online surveys with youth and local anti-violence service providers.

The general sentiment from women who participated in the focus groups was that “there is no honour in violence against women.” Awareness was identified as a key multi-agency priority to deconstruct the concept of “honour-based violence” and redirect the focus back to the issue simply being violence against women.

In response to the needs of the service providers, a training tool – i.e.: this manual – was developed to assist service providers in enhancing their capacity to provide services.

The media awareness campaign for the project included the development of a public service announcement, poster, informational placard and website. The information is provided in different languages and highlights community resources for women at risk of or impacted by violence.

MOSAIC is committed to implementing effective strategies in eliminating barriers that increase safety to women by highlighting community supports and available resources.

OVERVIEW AND OBJECTIVES

This manual is intended to act as a facilitators' guide for engaging frontline staff working with victims of family violence, primarily women and girls facing violence perpetrated in the name of honour. This may include people working within the police force, domestic violence agencies and/or other community services. It provides information and activities for delivering a six-hour workshop to participants who already have experience working with women and girls experiencing violence, and assumes a basic understanding of the power and control dynamics of abuse.

The training is not intended to offer definitive answers to the challenges presented by violence committed in the name of honour. Rather, it aims to equip the service provider with the type of language, skills and perspectives that can help to ensure the focus remains on the safety of the individual(s) at risk.

Overall training objectives:

- a) To provide context, information and tools to victim service workers and frontline staff working with women and girls who are experiencing abuse that is being conducted and justified in the name of honour.
- b) To locate violence committed in the name of honour in the continuum of violence against women and understand how it fits into the dynamics of abuse.
- c) To provide a participatory environment to critically examine what is often called "honour-based violence" (HBV) and to separate concepts of honour from violence.
- d) To provide a working definition of culture as fluid, changing and influenced by the intersection of diverse factors and identities.
- e) To offer a model of cultural competence that can provide victim service workers and frontline staff with appropriate and effective intervention and assessment approaches that ensure the safety of those experiencing violence at the hands of those that, it would be presumed, are meant to protect and love them.
- f) To support awareness of these issues within organizations and to promote interagency co-operation and response.

TRAINING APPROACH

Locating violence committed in the name of honour within concepts of violence against women

Violence committed in the name of honour is located within, and not separate from, the dynamics and patterns of violence against women within patriarchal societies. Facilitators need to be familiar with perspectives on the continuum of violence against women and girls and be able to articulate the dynamics of patriarchy which condone violence against women.¹

This training presumes that the root of violence is the assumption that men should have power and agency over women and, particularly, women who are part of their family. When such power is threatened, violence may be used as a means of trying to gain (or regain) control.

In the context of violence in the name of honour, the loss of control over the behaviours of their wives and daughters results in men believing that they (and their family) are losing “honour.” Shamed by their own inability to control their property in the way they think is demanded of them, they respond by engaging in controlling patterns of violence that include control over sexual behaviours, decision-making abilities and so on.

Then, a rationale or justification is given by the family (sometimes including the victim herself) that this controlling and violent behaviour is actually securing “honour” and a good reputation for all members of the family within a group affiliation that supports such behaviour. The reputation of the family is prioritized over the autonomy of the woman, and “culture” is used as a defence and rationalization. In fact, violence against women is prevalent in *all* cultures, along with diverse rationalizations and excuses.

“While the history of HBV is sketchy and will doubtless be filled in as historians, sociologists and students of women’s history conduct further analysis, the clear point is that there is no single ethnic, cultural or religious indicator of HBV. Rather, that HBV has occurred within many different societies, and many different periods in history, within male-dominated societies where there is an insistence upon the control of female autonomy. HBV is ultimately

¹ This training focuses on violence facing women and girls; however, the material is adaptable to situations where boys and men are victimized in the name of honour due to sexual orientation or refusal to participate in violence. Men are often beaten by family members due to the “shame” of homosexuality.

connected to the patriarchal organization of the family rather than to any specific culture.”²

Family dynamics when “honour” is involved

Violence committed in the name of honour may have dynamics in which diverse members of the family (including women and children) are passively or actively involved in the violence in some way. This can be difficult and confusing for a helper or intervener who is used to dealing with less-complicated situations where one person is responsible for the violent behaviour. The dynamics and patterns of violence that include the participation of multiple family members including women and even children require careful assessment. The role of honour must be explored cautiously and indirectly. It is critical to not make assumptions about an individual and his or her culture.

Specifics of violence committed in the name of honour vary from situation to situation. There is no handy point or line to cross, at which a crime is categorized as an “honour crime.” Rather, this information emerges through analysis of specific situations and diverse contexts. It is a matter of expanding interviewing and assessment approaches in a way that is sensitive and not culturally intrusive, while discovering how power and control is operating in that family, who is involved and in what ways. The better the understanding, the more likely a service provider is to make interventions that support safety rather than increase threat through a misunderstanding of the situation.

The politics of language

The common usage of the term “honour-based violence” (HBV) is problematic. Marai Larasi provides a succinct description of the problems of how HBV is presented. This handout is in the Participant Materials section, and facilitators should be familiar with it.

Larasi acknowledges that the notion of HBV has raised awareness and thus been useful for policy makers and practitioners. However, she identifies four major concerns with how this issue is language and reported³.

² www.hbv-awareness.com

³ Marai Larasi, presentation to the UN Committee on the Status of Women, 2013.

1. Issues are framed “within an oversimplified notion of culture and of ‘the exotic other’ rather than within a wider context of violence against women and girls and the patriarchy which is at the heart of this violence.”
2. Because the image of honour is associated “with specific communities from specific regions of the world, there has not been much room for interrogating how ideas of ‘honour’ may operate in different contexts.” For example, the woman raped for “dishonouring” her gang-involved partner.
3. The fixation of the idea of honour in people’s minds distracts from what we are really talking about: rape, assault, public humiliation, murder, etc.
4. The issue of violence in the name of honour has “become a political football used to justify immigration policies and new expressions of benevolent racism.”

It is important to consider the sensationalist aspect to media coverage of violence committed in the name of honour. Presenting assaults, including fatal assaults, as HBV becomes problematic when it focuses on the culture rather than on how to keep women safe. Highlighting murders (femicide) can contribute to keeping hidden the violence that is harmful but not fatal. By only focusing on the highly publicized deaths – often referred to by the sensationalist term, “honour killings” – the very real risks of other ongoing and escalating situations can be overlooked.

We have to ask, who benefits from so-called “honour-based” violence? It is the perpetrators, who use this term as a thin justification for violence, abuse and even murder and a thin cover for their need for power and control, to hide their own fears and shame.

Why is violence committed in the name of honour being distinguished from other forms of violence against women?

It is important to name the patterns of violence, but this needs to be on a continuum of what we know about violence against girls and women in patriarchal society. One in three women in Canada report being physically and/or sexually assaulted by a close male (partner, father, brother and/or stepfather) during her life. Men are often abusive when they think their partners are in some way humiliating them. They can then become obsessed with controlling her behaviour if they perceive infidelity and/or if they feel ashamed of their own inability to manage their lives. Many of these incidents could be reframed in some way as an honour crime.

Our approach is to defocus from the word honour, locate these crimes within the patterns of violence against women and reclaim the term through exploration of its core meanings. If honour means living a life of safety and

dignity and ensuring others around you are living a life of safety and dignity, too, then the term can be reclaimed.

Navigating concepts of culture

This training understands that no one's culture is fixed. Everyone has culture and everyone's culture is constantly changing, growing and adapting. It is often easier to recognize diversity within one's own culture than to recognize it in cultures that have been identified as different or foreign.

The concept of cultural essentialism means that culture is boiled down an essence that is somehow fixed and unmoving. Mahmood Mamdani argues against the kind of thinking that suggests only Western civilization is an evolving culture, capable of change and able to build on the good and correct the bad. This perspective locates other people – considered “pre-modern” – as born into a static and un-changing civilization whose members are condemned to live uncritically and content to pass it on, unchanged, from one generation to another.

This narrow perception sees only certain cultures (western, developed) as evolving and “others as entirely static. Mamdani says, “What I want to dispense with is not the notion of culture but the idea that the culture of some peoples is historical and that of other peoples is not.”⁴

The reduction of violence to something cultural offers an opportunity to turn away. Rather than naming the violence for what it is – violence against women and girls, violence within the family – people in positions of power who could act to stop such violence (schools, police, community leaders) may turn a blind eye and “explain away” the violence as something “inherently” cultural. But “culture” neither commits nor justifies violence – people commit violence, and people need to be held responsible for their actions. *Not* intervening in violence in the name of culture is demeaning and dismissive.

The *Culture Handbook* by Sujata Warrier offers helpful explanations for the malleability of culture: “Culture is fluid. Culture is not just about norms and values about particular racial or ethnic groups... A more critical definition of culture refers to shared experiences that develop and evolve according to changing social and political landscapes. It includes race, ethnicity, gender, sexual orientation, class, immigration, location, time and other axes of

⁴ *The Politics of Culture Talk in the Contemporary War on Terror*, presented by Mahmood Mamdani, March 8, 2007.

identification understood within the historical context of oppression.”⁵ Warrior goes on to emphasize that these aspects of culture are not isolated but interactive. They are interdependent and mutually reinforcing.

Understanding that culture is fluid and evolving helps avoid rigid concepts and generalizations while simultaneously guiding our interventions. Warrior has some helpful principles that focus on a concept of “cultural competency” that’s rooted in complexity rather than simple ideas and is constantly evolving, rather than being a set of skills that are obtained and lead one to being an expert. Below, a high-level look at some of her principles and assumptions that support the kind of competency that comes from continued reflection and engagement:

- There are contradictory perspectives within all cultures.
- Each survivor is unique; his or her response is shaped by multiple factors.
- Competency needs to be developed at both the individual and institutional levels.
- Training is not a one-time event; it needs to be constantly evolving, reaching out and building in complexity.
- Domestic violence happens in all communities and is critical in working against institutional disparities that adversely affect underserved communities and for equal access.
- Competency requires a complex self-understanding of filters that influence decisions, cultural biases and world views, as well as a willingness to adapt and change these biases.
- Information on particular cultures provided by informants or obtained from other sources should be understood critically.
- Reach out, work with, and collaborate with different communities and encourage contradictory and diverse perspectives.
- Culture cannot be used as an excuse for domestic and sexual violence.

⁵ *Culture Handbook* by Sujata Warrior, Family Violence Prevention Fund. June 2005.

CHALLENGES FOR THE FACILITATOR

Violence is not an abstract concept. It is important to remember that violence is not something that happens “out there.” Many of the people who may be present for this training (facilitators and participants) may have experienced violence or know someone close to them who has. Although this training does not invite personal disclosure of violence, it may emerge – facilitators will thus need to be able to respond appropriately. Facilitators also need to keep in mind that personal stories, including experiences through employment, may influence how participants view the workshop material.

This training asks participants to question some fundamental understandings of power: power based on gender as well as power based on cultural assumptions. In order for people to do this well, they must be willing to take risks, i.e.: risk “looking stupid” or “looking racist,” in order to engage in the reflexivity needed for growth. It is important the facilitator acknowledge that this is hard work, and that it requires a level of vulnerability. It often helps if the facilitator can model such behaviour himself or herself.

This training also asks participants to go below the sensationalism and horror of extreme violence in the name of honour in order to find a place of careful examination that can lead to increased safety and protection for those at risk of such violence. As such, training facilitators need to ask themselves:

- What are my own biases and beliefs about culture?
- What are my responses (emotional and mental) to hearing details about so called “honour-based” violence?
- When I hear about violence committed in the name of honour, what are my assumptions and judgments about the culture named or implicit in the story?
- Why am I interested in facilitating this workshop?
- What opinions and ideas offered by participants might be difficult for me to hear and respond to?

In addition, the facilitator may hold high expectations that participants in the training – professionals who are adept in their field – instantly internalize new information and perspectives. Facilitators need to be sensitive to the strengths and knowledge possessed by those in the group, encourage ideas to come from the participants themselves and constantly monitor the group’s comfort and engagement levels. Additionally, the facilitator must be prepared for and have the skill to manage strong differences of opinion that may emerge, including challenges to him or herself. Considering what these challenges might be can

enable a potential facilitator to decide whether he or she feels the confidence and possesses the competence necessary to deliver this training at this time.

Facilitators should be well read on the key articles provided in the Resources section of this manual, as well as have a strong familiarity with local community resources. The material in the Resources section enhances this training material, and can support the facilitator in deepening his or her own understanding of the complexities of violence committed in the name of honour and the complexities of response. Compiling a list of community resources relevant to the participants would be very helpful.

WORKSHOP PREPARATION GUIDELINES

1. Format of training

- This training is designed to be a six-hour endeavour
- As this is a participatory training, it will work best with less than 20 participants. A minimum of 12 makes a viable group.
- Facilitators need to decide where to insert short breaks or a lunch break. The next page shows a sample agenda.

2. Preparation

- Make sure any required pre-reading has been distributed to all participants.
- Make sure the agenda is available either as a handout or on a flip chart to share when appropriate.
- Participatory engagement is best when chairs and tables are moved into a “U” or square shape.
- Ensure a working Internet connection and projector, if required.
- Review all activities and ensure you have the required items for each one. Make flip charts in advance where possible (e.g., for discussion questions) to save time and ensures they are tidy and readable.
- Post a flip chart for participant queries to be later addressed i.e.: “parking lot.”
- Make sure handouts are available in an adequate number.
- If coffee, etc., is being provided, ensure it is ready well before start of the workshop so participants have an opportunity to serve themselves in advance.

3. List of required materials

- Each activity details the materials and handouts required. Make sure you review these and compile what is needed.

SAMPLE AGENDA

This agenda is based on a six-hour workshop with an additional one-hour lunch break:

From - to	Type	Topic
9:00 – 9:20	Activity	1: Introductions and orientation
9:20 – 10:30	Activity	2: Culture and honour
10:30 – 10:45	BREAK	
10:45 – 11:10	Activity	3: Language, honour and the media
11:10 – 11:40	Activity	4: Violence against women and honour
11:40 – 12:30	Activity	5: Risk assessment
12.30 – 1:30	LUNCH	
1:30 – 1:45	Parking lot/ Questions	
1:45 – 2:45	Activity	5: Risk assessment (cont'd)
2:45 – 3:00	BREAK	
3:00 – 3:45	Activity	6: Working together
3:45 – 4:00	Activity	7: Self-reflection and closing activities

ACTIVITY 1: INTRODUCTIONS AND ORIENTATION

Goals

- For participants to meet and become comfortable with each other
- To identify hopes participants have brought to the workshop
- To review goals and agenda

Materials

- Goals written on flip chart or provided as handout (see Participant Materials section)
- Flip-chart paper or whiteboard and pen/marker for writing agenda

Time

- 20 minutes

Activities

1. Address housekeeping items:
 - a. Timing for breaks/lunch
 - b. Washrooms, etc.
 - c. Confidentiality
2. Do a short round of introductions:
 - a. Facilitator introductions
 - b. Name, where you work
 - c. What your work is
 - d. A hope or objective for the workshop, if you have one. Record these on flip chart or whiteboard.
3. Review goals and agenda. Refer to handouts for objectives or have them written on flip-chart paper and posted. Post an agenda. Identify any congruencies or differences between participant-named hopes/goals and these.
4. Acknowledgement: This training guide is a MOSAIC project (more information can be found on pages 1-2). Dedication: acknowledge those who have suffered violence in the name of honour as well as all who have suffered violence at the hands of intimate partners and family members.
5. If time permits and the group is not too large, help set the tone for the day by inviting a second round of or deeper sharing by using such questions as, "What drew you to a workshop on 'honour' and violence?" "Is the topic of violence in the name of honour addressed in your workplace? If so, give one brief example."

ACTIVITY 2: CULTURE AND HONOUR

Goals

- To give participants an opportunity for open discussion about culture and honour, at a comfortable level of sharing
- To explore concepts of culture, leading to an understanding of culture as fluid and made up of multiple identities and experiences
- To understand approaches to culture that are helpful in exploring violence in the name of honour

Materials

- Flip-chart paper and pens
- Handout – Principles and assumptions for developing cultural competence (in Participant Materials section)

Time

- 70-75 minutes

Activities

1. Brainstorming, “What is culture?” (25 minutes). Post large sheets of paper on the walls. Each sheet is headed with the question, “What is culture?” Divide participants into small groups of six to eight (depending on numbers) and have each group line up in front of one of the sheets of paper. The first in line in each group has a pen and, when the activity begins, should write down a word that comes to mind in relation to the question before handing the pen to the next person in line and returning to the back of the line. This exercise should move as quickly as possible, with participants encouraged to make as long a list as they can in five minutes or so.

Facilitator notes: This activity gets people on their feet and moving and is an approach to brainstorming that involves everyone. It is engaging both for those who have explored the question in depth already and those who have not.

After the activity ends, participants should take a couple of minutes to read what is on the other lists in the room before returning to their own. Is there anything they want to add after looking at the other lists? Take 10 minutes or so to allow them to do this.

After 10 minutes, ask each group to review its own list and agree on two or three basic words or concepts that seem to define the essence of the

question, "What is culture?" Participants should then take five minutes to add the agreed-upon words to their lists, if needed, and circle them. A member of each group will then read the circled words out loud. Allow some time, five minutes or so, for discussion and comment before the facilitator identifies central themes.

Facilitator notes: Expect that this brainstorming session will include a wide range of perspectives, e.g., from "always changing" to "rigid rules" and from "oppressive" to "safe." Also, times given for each part of this activity include time for moving around and reorganizing between sections.

2. Small-group discussions. Invite each small group to sit in a circle. Each will have 30 minutes for open discussion of two topics (15 minutes per topic).
First discussion topic: *Share how your own experiences of culture relate to the brainstorming you just did and, in particular, to the key words that your group circled. Share at a level that's comfortable for you.*

Facilitator notes: Emphasize that this is an opportunity for participants to explore their own perspectives on culture. It is a time for sharing and there is no need to take notes; there will be no reporting back. (It is not necessary at this time for the group to discuss what is meant by "culture"; rather, invite participants to respond based on their own understanding). After 15 minutes, give the second discussion topic.

3. Second discussion topic: *What is the meaning of "honour" in the culture you have been speaking about?* (If there's time, this discussion could be taken a step further by inviting participants to respond to the question, "Are you in agreement with this approach to honour?")

Facilitator notes: This second question allows for safe and discreet discussion among group members. Additionally, these questions introduce culture in a way that acknowledges all cultures and families have a perspective on honour. Participants' reflections here will be relevant when addressing risk assessment later on.

4. Whole-group sharing and facilitator mini-presentation (15-20 minutes).
Facilitate a brief sharing among the whole group of some of the

reflections and discussions that emerged about culture and violence in the name of honour.

Facilitator notes: Integrate into the conversation some of the central points below that may not have been raised. The facilitator mini-presentation allows for a logical connection to the points emerging in the small-group discussions. (In addition to the following, refer to the “Training approach” pages 6-8 for more on this topic.) It may not be possible in the time allotted to cover all the material that follows, so identify the two or three most important points that you want to address.

Mini-presentation reference points

- Validate the diversity of opinions and experiences in the group. Comment on the need for open sharing, both about culture and about culture in relationship to violence in the name of honour. It is open discussion that can lead us to the best practices when it comes to violence in the name of honour. Discussion also helps us understand how culture is used to justify violence in the name of honour.
- Introduce the term cultural essentialism – the idea that all cultures have one, immutable and unchanging essence – and how this idea of unchanging essence is too frequently applied by members of the dominant Western culture to those “outside.” Cultural essentialism can also be applied within culture, with the objective of stifling internal diverse identities and ideas. This often happens when culture is manipulated to serve political or ideological ends. If time allows, invite participants to comment on whether ideas of cultural essentialism emerged in their own comments or experiences. (The idea here is not to comment on what others might have said but to encourage self-reflection.)
- Culture, in fact, is fluid, evolving and based on the intersection of identities, conditions, etc. In relation to violence in the name of honour, this is a reminder that those speaking about honour violence – as well as those committing it – can easily negate the different identities and diversities within that culture.
- Refer to how culture talk (using cultural explanations to explain away social and political issues, i.e.: economics, racism, patriarchy) can inhibit action. Fear of being seen as racist can also inhibit action.
- The term “culture” is misused when it is used to justify what is unjustifiable: violence against members of one’s family. There is no honour in violence.

- Review the idea of **intersectionality**: “Commit and recommit to developing and deepening an analysis of intersectionality, which acknowledges that people live many layered identities. The stronger your commitment and understanding, the more able you will be to see the multiple dimensions of a woman’s experience, and how inequities such as class and race from her perspective on the world. ... We live in social contexts “created by the intersection of systems of power and oppression.””⁶
- “Intersectionalities,” Michele Bograd says, “colour the meaning and experience of violence, including how it is experienced by self and responded to by others, how personal and social consequences are represented, and how and whether escape and safety can be obtained.”⁷
- Question for the group: *“Were your discussions of culture ‘intersectional’? In other words, did your discussions include multiple identities? What aspect of culture did you talk about?”*

Facilitator notes: Posing this question after the small-group sharing on culture allows for self-reflection that might not otherwise emerge. Participants have the opportunity to reflect on how wide and intersectional a concept of culture they have. This question should draw out whether the discussions were primarily about race/ethnicity or whether other aspects of identity were highlighted.

- Another perspective is that of Jacques Proulx⁸, who suggests that, in order to understand intercultural interactions, we need to acknowledge the layers of identity we all carry and the different roles we are engaged with in our lives, and analyse representation (the ways in which others perceive/judge/stereotype us). These representations emerge from cultural essentialism, which ascribes a finite list of characteristics to a group and asserts that members of that group must have those characteristics to have membership. Simply put:
 - We all have layers of cultural identity (all the identities, etc.)
 - We have different roles (parent, child, student, etc.)

⁶ Notes from best practices manual for stopping the violence counselling programs, 2006

⁷ Bograd, M. 1999. “Strengthening domestic violence theories: Intersections of race, class, sexual orientation and gender. *Journal of marital and family therapy* 25(3): 275-289.

⁸ UBC Centre for Intercultural Communication, July 2007.

- Representation (how we are seen by others) emerges from essentialism
 - The context in which we are interacting is always changing
 - These considerations – layers of cultural identity, roles, representation and context – are all important to remember when we explore and practice risk assessment and intervention
5. Review handout of principles and assumptions for developing cultural competence. The concept of cultural competence is useful if we see it as a lifelong process about continuous self-assessment and critical thinking that includes concept of intersectionality and an understanding of power. A broad rather than narrow concept of cultural competence can serve us well.

ACTIVITY 3: HONOUR, LANGUAGE AND THE MEDIA

Goals

- To reflect on the word “honour” and encourage critical reflection on the language used to describe crimes committed in the name of honour
- To explore the implications and limitations of the term “honour-based violence”

Materials

- White board and markers or flip-chart paper and pens

Time

- 20-25 minutes

Activity

1. As a large group, participants “popcorn” key words that represent what honour means to them. The facilitator records. Ask participants to share what comes up for them as they review the list. Facilitator summarizes. This should take five minutes in total.
2. Open questions to group (15 minutes):
 - a. When you think about violence committed in the name of honour, what kinds of events come to mind? (Invite specific examples.)
 - b. What are some of the ways in which you’ve heard violence in the name of honour described in news media, social media, at your workplace, etc.? (For example, hearing national radio news describing an “honour killing” or someone describing a particular group as an “honour-based culture.”)
 - c. How many women (clients, women seeking help) have you heard refer to “honour,” and in what context? How do women facing violence in the name of honour talk about their experiences?
3. Facilitator comments (five minutes): Reflect on the difference between how violence in the name of honour is described in the media and how women themselves describe it. Provide a mini-summary of the Larasi article (use notes provided in Training approach section, subsection: The politics of language, pages 6-7). Encourage the group to come to an agreement on the use of the term “violence committed in the name of honour.”

The following quotes from Larasi can be helpful in understanding how women speak about what happened to them and how they may or may not use the word “honour” themselves:

“She may have been raped and she may never say the word honour –but she will be able to describe how she knew she was

being punished, and this is important if we are able to ask the questions, hear those subtleties and support her appropriately.”

“Women won’t always call it ‘honour’ but, in countless cases where I have been asked to prepare expert reports, women speak about their fears and the risks on return, they speak of certain ostracisation, violence and death.”

Our challenge and our work is to find ways to explore the violence committed in the name of honour that women have endured that invite an open exploration of their situation (personal, familial, cultural, societal) in ways that enhance their safety, allow them to be the expert on their own situation, and are not derailed by cultural assumptions or speculations.

Facilitator notes: The above two Larasi quotes could be written on flip-chart paper in advance and read out to the group at the end of this session. Use these quotes to make a link to the next activity, which looks more closely at the relationship between violence against women and violence in the name of honour.

ACTIVITY 4: VIOLENCE AGAINST WOMEN AND HONOUR

Goals

- To deepen participants' self-awareness of the biases they carry related to violence in the name of honour.
- To locate violence committed in the name of honour within the dynamics and patterns of violence against women

Materials

- Definition with three elements pre-written on flip chart and ready to post (see below)

Time

- 20 minutes

Activity

1. Post the flip chart with the following definition of violence in the name of honour and read it aloud.⁹ (10 minutes)

Any definition of violence committed in the name of so-called honour should include the following three key elements¹⁰:

- *control over a woman's behaviour;*
 - *a male's feelings of shame over his loss of control of the behaviour;*
and
 - *community or familial involvement in augment and addressing the shame.*
2. Lead a short discussion about this definition. What do participants think about it? Do they agree? How is this definition similar or different from definitions of violence against women?

⁹ Another definition for discussion could be: honour-based violence is a phenomenon where a person (most often a woman) is subjected to violence by her collective family or community in order to restore "honour" presumed to have been lost by her behaviour, most often through expressions of sexual autonomy. www.hbv-awareness.com

¹⁰ Dr. Purna Sen, director of the Human Rights Unit of the Commonwealth Secretariat of Great Britain and former director of the Asia-Pacific section of Amnesty International. *Honour Crime: From Indignation to Action*, page 21, 2013.

3. Discuss each point in the context of violence against women. This discussion is supported by the facilitator notes below.

Facilitator notes:

First part of the definition: control over a women's behaviour.

- Violence against women focuses on dynamics of power and control within a relationship and also demonstrates the dynamics of power, control and male privilege/patriarchy in the broader society.
- Examples of how control is exerted over women: threats of violence, actual violence, restrictions and isolation.
- The first part of the definition applies to violence against women generally.

The second part of the definition: a man's feeling of shame when he perceives that he has lost control of a woman's behaviour.

- This is also a dynamic of violence against women generally
- For example, a man thinks (rightly or wrongly) that his wife is flirting with other men, and this behaviour is unacceptable to him. It threatens his sense of control and more deeply, it can stir up his own feelings of inadequacy and shame, which can in turn result in more attempts at control.
- If we look closely, threatened notions of masculinity are at play throughout the whole continuum of violence against women.

The third part: community and familial involvement.

- Acts that involve concepts of "honour" are marked by multiple perpetrators within the family or the extended family.
- This is a different pattern of violence than with one abuser, but the objective remains the same in that violence is seen as a solution to control women when their behaviours as wife, mother, daughter, sister and/or daughter-in-law are perceived as problematic and "dishonourable."
- The wider community may also be in collusion and, in fact, can pressure the family to act.
 - When a family is seen to have lost "honour," it might

experience social ostracism and thus be susceptible to community urgings to punish in order to regain social standing. These pressures should not be underestimated.

- When violence in the name of honour is collectively imposed there are challenges for protection agencies. Additionally, legal challenges may emerge, as there may be no willing witnesses. Be aware that seeking assistance or reporting to police can in itself be seen as a crime against “honour” and trigger serious – even fatal – violence.
- It is critical to understand and explore challenging family and community dynamics, but it is helpful to remember that all violence against women is embedded in societal perspectives toward women in every society. When we look closely at violence in the name of “honour,” we see that it fits into a continuum of violence against women.

4. Is the definition worth keeping? Are there other questions we can ask based on our discussions today so far? For example:
 - How is it that women are expected to uphold the honour of the family?
 - What would we say now about violence in the name of honour?

ACTIVITY 5: RISK ASSESSMENT

Goals

- To develop skills in safe and respectful interviewing that help access relevant information about the client and her information
- To develop skills and cultural competence in interviewing in situations that involve, or could involve, violence committed in the name of honour

Materials

- Handouts of the case study/studies
- Handouts of risk assessment
- Handout do's and don'ts
- Flip-chart paper
- Markers/pens

(All handouts are included at the end of this activity as well as in the Participant Materials section.)

Time

- 1 hour 45 minutes

Activities

1. Hand out the case study and give participants a few minutes to read. Briefly discuss:
 - Who are the victims (and potential victims)?
 - Who are abusers (and potential abusers)?

Facilitator notes: This discussion, which should take about 10 minutes, should draw out the dynamics of this case. Referring to Case A, is the brother a perpetrator, a victim or both? Does it seem like someone else could be involved?

2. Divide the group into small groups of four to six. Ask each group to choose a recorder. Give them 10 to 15 minutes to identify questions they would like to ask the client in Case Study 1 to help better understand the situation and the risk involved in the scenario. The questions should draw out safety related to the "honour" aspect of the case.
3. Allow 15 more minutes for each group to report back simply by presenting their list of questions, no discussion.

4. Briefly summarize the similarities between the lists of questions. Ask group members to identify questions they think are particularly strong and why, as well as questions they see as problematic (have them explain why). Let the larger group know that they are going to review an assessment tool and then practise an interview.

The considerations that follow are examples of areas where questions and probes are needed:

- Is the silence that greeted the client in Case Study 1 on coming home a reflection of family unity in this situation or fear? How did the family find out? Who told the father? Is the boyfriend a potential victim?
- How did the family learn where she had been over the weekend? How did father and brother know the address of the boyfriend? (Was anyone following her? Had anyone been looking through her private belongings, i.e.: numbers on her phone, or had she confided in her sister, who wasn't able to keep the secret?)
- Why is she so certain that she will be killed? (Could threats have been made before? Has something happened to other family members or members of the same community? Has she been hurt before?)

5. Hand out the assessment tool and give everyone an opportunity to read it. Ask whether they get any new ideas from the tool that were not on their original list of questions. This should take about 20 minutes.

Facilitator notes: Make your own list of questions that would help in your approach to interviewing in a culturally competent manner.

For example, remind the group that the key objective is to assess safety. In cases where there have been or a likelihood exists of "honour" crimes, it is critical to gently explore the full family situation while simultaneously avoiding getting drawn into cultural explorations. This can be a trap for service providers whose fascination with what they consider "different" is problematic. Trust that careful interviewing and assessing will draw out the important information about the woman and her situation.

6. Role-play practice in small groups, 45 minutes (including time for the small group to debrief).

Facilitator notes: Giving feedback: Lead with the positive! What went well? Why? For things that didn't go so well, it's important to not just be critical, but to offer suggestions. Let positives be repeated but, for what wasn't so successful, one mention is enough. Don't let one person's willingness to speak something difficult be an invitation to the group to start "rat packing."

There are many approaches to role-playing. Don't go beyond your own comfort level. You could be the interviewer yourself and ask the group to provide questions or, invite a member of the group to do the interviewing and another to be the interviewee. If you feel confident, you could have a shadow for both the interviewer and the interviewee; shadows speak to what both interviewer and interviewee are feeling beneath what is being said aloud.

Appreciate that time is limited in this training and that participants are being given an opportunity to see helpful directions.

7. Summarize central points from the role-play:
 - a. What was successful in exploring the woman's family situation (dynamics, potential multiple perpetrators, risk, etc.)? What made her comfortable? What do you think about how culture was approached?
 - b. What didn't work and what might have worked better to draw out the information needed?
 - c. Refer to the handout on do's and don'ts
8. If there's time, explore the second case study. What elements are similar or different? Move quickly into role-playing to provide more hands-on practice.

Facilitator notes: As female children and young women under the age of 25 make up a majority of victims/survivors of violence in the name of honour¹¹, a third case study of a 16 year old has also been included, below. If many of the participants are working with minors and the facilitator is trained in the legalities and challenges of this work, this case could be used for discussion and role play.

¹¹ See data from Phyllis Chesler's 2010 research on *World Wide Trends in Honour Killings*, www.meforum.org/2646/worldwide-trends-in-honor-killings.

Case studies

Case Study 1

A, 19, who has been living at home while attending her first year of university, has fallen in love with a man, B, from a very different background. She has kept this relationship a secret from her parents, who would not approve and who wish to choose her marriage partner.

One day, A tells her parents she is going on a weekend biology trip with her class when in fact she spends the weekend with B at his apartment. When A returns home neither her parents nor her two siblings (a brother, 17, and sister, 16) greet her. When she approaches the dinner table, which is set for a meal, her father slaps her across the face and says, "It's the end for you." A escapes to her bedroom, climbs out the window and makes her way back to B's apartment.

Afraid, and not knowing if A's family knows where he lives, B calls the police, against A's wishes. From the apartment window, they see A's father and brother – moments before the police arrive. Upon seeing the police car, her father and brother leave.

The police discuss the situation with A and B, but no action is taken. A is sure her father will kill her or hire someone to do so. She comes to you for help.

Case Study 2

C is a 38-year-old woman with two sons aged 7 and 9. She lives with her husband, G, an engineer, whose parents live in the same neighbourhood with G's younger brother, who is single at still lives at home.

Despite marrying a woman with a university education, G has very traditional values and wants his wife to remain at home. But, now that both children are in school all day, C wants to find work or some other meaningful activity outside the home. She visits employment centres and speaks with an employment counsellor, who encourages her to make exploratory visits to some job sites that interest her.

C does not tell her husband or his family about these activities until a particular part-time job opening excites her. Responding with anger to the news, G tells his wife she should forget about getting a job and stay home. C ignores this and schedules a job interview. When she gets the job, her husband's threats increase; eventually, C realizes G's brother is following her whenever she leaves the house.

G has always been domineering, but now he becomes increasingly violent; as his threats increase, he repeatedly insists that C is destroying his standing as the head of the family in the community by disobeying his order. However, even when C quits her job, nothing changes anything at home. In fact the violence and the threats escalate.

Finally, C calls her employment counsellor, who gives her a number for victim services.

Case Study 3

The family of a 16-year-old girl has come to the attention of child protection services. After discovering their daughter had a secret boyfriend, the family made her cut her hair and wear hijab, started to control her coming and goings and threatened to shave her head and force her to marry someone from her parent's country of origin if she continued seeing the boy (which she did). Her older brother spied on her to ensure she wore hijab in public and told her she'd soon be taken "far away on an airplane." Her school reported she'd been absent for several days.

She is interviewed by child protection services in front of her family and denies everything in the report. However, alone with the counsellor, the girl confirms every detail, adding that one of her sisters went through her belongings. She is afraid that her parents are going to take her to their home country for a forced marriage. However, her parents have justified the trip by telling her that her grandmother is seriously ill.

When child protection services meets with the girl's father, he denies the allegations, including those about forced marriage. He says they are going to their home country to visit the girl's grandmother. Child Protection Services does a thorough follow-up with the girl and her parents; subsequently, the girl says the threats have stopped. She says she is no longer afraid at home and is going to school every day.

Child Protection Services concludes its report is justified, but that the girl is no longer in danger. They meet with the girl and her parents to tell them their file is closed.

(Adapted slightly and reprinted with permission from Honour Crime: From Indignation to Action, 2013, Quebec Counsel on the Status of Women)

Reprinted and modified from the Canadian Council of Muslim Women, 2013 Presentation

Risk Assessment

Summary of domestic violence risk factors (With specific questions assessing a pattern of violence committed in the name of so-called honour)

This risk assessment expands standard violence against women assessments to include questions that draw out the patterns and dynamics related to violence committed in the name of "honour." In particular, questions draw out dynamics within the wider family unit and the community that the woman might belong to. This gives a broad sense of safety and risk and also addresses questions of collusion and active participation of multiple family members and wider community members in threatening and abusive behaviour.

It draws on, and expands, risk-assessment questions from diverse sources including the Vancouver Police Department and Best Practices for Stopping the Violence Counselling Programs (2006).

The assessment uses the term "abuser: in referring to the primary abuser. It is important to remember, however, that a significant feature of violence committed in the name of "honour" is that there can be multiple abusers within the family and that community members who are not direct relatives might, too, be involved. It is possible that the family is being pressured and threatened externally to commit violence.

PRESENTING SITUATION

Describe the presenting situation.

Current Family Situation

- *Can you give me more details about exactly what happened in the incident(s) you describe? (Consider what is necessary to know in terms of the woman's safety and in terms of understanding the dynamics at play.)*
- *Is there any other person in the family who has threatened you? Any other person you are afraid of? How about in the extended family beyond the home?*
- *Is there anyone else in the family you think might be in danger at this time?*
- *Who knows you are here? Who would be supportive of you being here? How would they show that support? Would there be any consequences to them personally for showing their support?*
- *Who in your family would not be supportive? Why?*

	<ul style="list-style-type: none"> • <i>What is the abuser's attitude toward the police and the law? Is he afraid of them or does he disregard them? How did he learn these beliefs? What about other people in the family? Do they agree or disagree?</i> • <i>Do you feel threatened by people outside the family?</i> • <i>What do you think about why this is happening?</i>
<p>Current Status of the Relationship</p>	<ul style="list-style-type: none"> • <i>Is this the first time you have been (hurt or frightened) or has this happened before?</i> • <i>Are you currently pregnant?</i> • <i>Are you currently living with your partner? If not, when did you leave and what has happened since then? Are you currently involved with someone else?</i> • <i>Have there been separations in the past? Has there been talk of separation in the present?</i> • <i>For adult children: How do you perceive your relationship to your family members? Has this changed over time? In what way? What was your relationship with your (father, mother, siblings) like before this last situation?</i> <p>Note: Research indicates that an actual or pending separation, as well as a history of domestic violence in the current relationship, are the two most significant risk factors associated with an increased severity (escalation) of future violence.</p>
<p>SPECIFIC VIOLENCE</p>	
<p>Threats</p>	<ul style="list-style-type: none"> • <i>Has the abuser ever threatened to kill or harm you, a family member, another person, children or a pet? How about threats against members of the family who don't live in the home?</i> • <i>Do you believe these threats?</i> • <i>How do you think the abuser) would go about it? Do you think anyone would help him?</i> • <i>Has anyone else in the family made such threats or agreed with the person making them?</i> • <i>Have there been threats coming from people outside of</i>

	<i>the family?</i>
Weapons	<ul style="list-style-type: none"> • <i>Have objects been used to hurt you (or others)?</i> • <i>Does the abuser have weapons? What are they? Do others have access to them?</i>
Strangling, Choking, Burning, Drowning	<ul style="list-style-type: none"> • <i>Has the abuser ever strangled, choked, suffocated, burned or attempted to drown you?</i>
Stalking	<ul style="list-style-type: none"> • <i>Has the abuser displayed jealous behaviours, stalked or harassed you? What about others in your family? Have they shown jealousy or harassed you?</i> • <i>Is this behaviour escalating? Is it persistent?</i> • <i>Has anyone ever stalked you? Do you know who this person was? Do they have a relationship to anyone in your extended family?</i> <p>Note: Social-science experts say that, where there are controlling coercive behaviours like stalking, the intensity and lethality of violence often escalates after the complainant leaves the relationship.</p>
Forced Sex	<ul style="list-style-type: none"> • <i>Does the person do or say things of a sexual nature that makes you feel bad or ask you to do things you don't want to do or that physically hurt you?</i>
Hurting Others	<ul style="list-style-type: none"> • <i>Has the abuser hurt other members of the family in any of these ways?</i>
Control/Isolation	<ul style="list-style-type: none"> • <i>Do you feel you are being policed at home or watched in the community? Who do you think is doing that? How? Do you think they are sharing that information with others in the family? Who do you think they might be sharing that with?</i> • <i>Are your movements outside the home restricted? How? Have there been attempts to confine you to your home? Who has been involved in these? Did anyone else support these restrictions?</i> • <i>Have you ever been prohibited from, say, going to school or work as a punishment? Do you have access to your identifying papers, such as your passport? Has your use</i>

	<p><i>of the Internet or telephone been restricted?</i></p> <ul style="list-style-type: none"> • <i>What are the consequences if a family member cannot reach you when they expect to, or if you do not arrive home at an expected time?</i> • <i>Do you think that (name of person/people) is/are suspicious of your behaviour? Is he/are they jealous?</i> • <i>Are there any restrictions on what you can or cannot wear or with whom you can or cannot socialize?</i> • <i>What happens if you do not comply?</i> • <i>Is there any attempt to control what friends or family members you can visit?</i> • <i>Do you ever feel that you are being punished? What are you being told about why you are being punished? What do you understand about why this is happening?</i> • <i>Has anyone in your family had to do something that they didn't want to do (e.g., arranged marriage, female genital mutilation (FGM), etc.)? Why was it seen as important that they do this?</i>
--	---

COMMUNITY INTERVENTION AND RESOURCES

<p>Prior Interventions</p>	<ul style="list-style-type: none"> • <i>Have the police ever come to your house? What brought them there? How did the abuser and others in the family respond?</i> • <i>Has the abuser (or anyone else in the family) ever been charged?</i> • <i>Has a restraining order ever been issued? Was it violated?</i> • <i>Have you ever gone to court? What was your experience there? Did you feel that there were limits on what you could say there? Can you explain?</i> • <i>Have you or anyone in your family had contact with any kind of community or social services outside of the police? Was this contact kept a secret from others in the family? Why? Did anyone find out? Were there consequences?</i> • <i>What was helpful and what was not? Did you feel</i>
-----------------------------------	--

	<p><i>understood? In what way did you feel understood or misunderstood? What do you think I need to know that would help me understand your situation?</i></p>
<p>Possible Resources Inside and Outside the Family</p>	<ul style="list-style-type: none"> • <i>What is the safest place for you outside the family (e.g., religious institutions, academic institutions, community organizations, etc.)? Who do you feel safest with inside that organization?</i> • <i>Are there people not affiliated with those organizations that you also feel safe with and that you trust?</i> • <i>Has anyone helped you?</i> • <i>Is there anyone you consider a friend who you could feel comfortable telling the truth about your situation?</i> • <i>Who does your family trust? How do you feel about those people?</i>

Do's and don'ts for frontline staff

Best Practices (Do's)

- Take the victim seriously if she feels threatened, putting the priority on her safety
- Adopt an approach that is centred around the victim and her empowerment
- Make a thorough assessment of the situation, including the possibility of multiple perpetrators within the family and community
- Hold the interview in a place that is safe and secure for the victim, ensuring her confidentiality
- If need be, call on an independent and trustworthy interpreter (not her children or siblings)
- Document the abuse, including any history of violence, and keep this detailed information safe and confidential
- Work with the victim to assess her needs as well as her resources/strengths
- Direct the victim to an appropriate resource that will respect the way she "does culture" (i.e.: language, food, gender, etc.)
- Apply the "one chance rule," i.e.: consider the person asking for help may not have another chance because "later" could be too late. Swift intervention and/or steering to resources could be needed

Practices to Avoid (Don'ts)

- Sending the victim away without intervention/resources is never a good option
- Racial discrimination through stereotyping/essentialism, i.e.: focusing on her culture instead of her abuse
- Violating confidentiality by reporting a victim's statements to her husband or other members of the family or community, including community or religious leaders, or by letting them see the abuse report (even accidentally)
- Using the husband, a child or other member of the family (unless specifically requested by the victim) as an interpreter or allowing them to be present when you question the victim
- Leaving messages for the victim that could alert her husband, family or members of the community about her allegations, putting the victim or others in a risk situation

(Adapted slightly and reprinted with permission from Honour Crime: From Indignation to Action, 2013, Quebec Counsel on the Status of Women)

Reprinted and modified from the Canadian Council of Muslim Women, 2013 Presentation

ACTIVITY 6: WORKING TOGETHER

Goals

- To identify barriers specific to women and girls at risk of violence committed in the name of 'honour
- To support both increased efficacy within institutions and interagency cooperation that can benefit women at risk
- To identify personal actions and intentions to support change within and between organizations

Materials

- Flip-chart paper and pens or whiteboard and markers
- Discussion questions prewritten on a flip chart that can be revealed one by one

Time

- 40 minutes (more if have extended discussion or activity)

Activity

1. As a group, take 10 minutes to brainstorm some of the systemic barriers faced by women and girls at risk of violence in the name of honour that exist within women's families and communities. Consider the following:
 - What barriers do women face within themselves, their families and communities, e.g.:
 - offenders having the moral and even practical support of a wider community
 - wide collusion and/or multiple perpetrators within a family system
 - potential victims feeling trapped between cultures
 - lack of a safe place/person within the family/community
 - women's internalized acceptance of notions of "honour," which escalate self-blame and shame
 - knowledge of what's happened to others in the name of "honour" and that something similar happening to them is a real threat
 - fear of seeking assistance because of judgments or lack of comprehension of what might happen or that any intervention could make things worse
2. Reflecting on the above list and on your workplace, take 10 minutes to discuss what specific barriers do women who are victims of violence committed in the name of honour or who are in danger of such violence face in accessing service **in your organization**? What barriers do they face in seeking assistance from **other services providers** (including police, legal professionals, etc.) in your community?

Facilitator notes: Consider the following:

- institutional (think of your own organization here as well as others)
- lack of training about safe intervention and assessment
- organizations not reflective about assumptions
- lack of interagency co-operation
- media sensationalism making it difficult for vulnerable people to come forward
- lack of organizational understanding and commitment to notions of culture presented in the training
- conflicted ideas about how to reach out and assess; for example, an insistence on a culture-specific approach

If women are immigrants or refugees or members of any underserved community, these create additional barriers. Remember, women vulnerable to violence committed in the name of honour belong to very diverse communities and may or may not be refugees or immigrants. However, the following list of barriers faced by Asian American immigrant and refugee women in the United States¹² might be helpful:

INSTITUTIONAL

Monolingual worker	Immigration policy
Refugee resettlement	Racism and homophobia
Lack of health insurance	Lack of training
Welfare policy	Insensitive systems
<i>Lack of child care and affordable housing</i>	

¹² From a study of domestic violence in the Asian American community, *Unheard Voices: Domestic Violence in the Asian American Community*, produced by the Family Violence Prevention Fund, San Francisco, California.

CULTURAL

Values	Isolation
Community	No support from community
No support from religion	Shame

Other kinds of relationships (same-gender or interracial)

INDIVIDUAL

Values around shame and fear	Self-esteem/confidence
Language	Cultural fluency
Age	Lack of marketable skills
Status	Socialization patterns

Not knowing resources and law

3. Instruct participants to find a partner based on commonalities (i.e.: working in the same organization, serving the same community or involved in the same geographical area). Allowing 10 minutes' time, reveal the following questions one by one. Allow 5 minutes for each question to be discussed by the pairs, calling out the time halfway to ensure both participants have a chance to speak:
 - o Question 1 (positive organizational reflection): *What do you think your organization is doing well to serve potential victims of violence in the name of honour? What resources exist within the organization?*
 - o Question 2 (looking forward): *What do you think would help your organization to serve these women and girls more effectively?*

Facilitator notes: Having addressed barriers above, this activity is more in line with appreciative identification of what is going well and what the organizations' positive resources are.

Offer a range of what positive resources might be, examples:

- Process within the organization: an environment where discussion of these concepts is welcomed, individuals who are committed to this work and willing to learn etc.
- Practical aspects: funding, working collaborations with people in other organizations, a good understanding of the dynamics of violence against women etc.

4. Lead a short, 10-minute discussion on best practices. Begin by encouraging reflections from the paired discussions. Here are some ideas and information. (10 minutes)

- *The Canadian Council of Muslim Women* suggests that best practices and approaches for community organizations include: the involvement of men, particularly young men, and religious and community leaders, collaboration with service providers and the involvement of the entire community, and building on existing models of addressing domestic violence/ violence against women.
- Sujata Warriar is a resource for guidelines for what can be done, though her ideas are framed within a context of developing cultural competence and do not speak specifically to violence in the name of honour. She offers a useful focus on collaboration, suggesting that co-operation refers only to working together, co-ordination accounts for power differentials and collaboration refers to power sharing. "True collaboration requires patience, commitment and a plan for sustainability."
- Berthoud and Green's model of the diversity diamond¹³ is useful (see diagram below or within Participant Materials).

It suggests that the continuous learning (in the centre of the diamond) evolves from a focus that is both organizational and individual, as well as external and internal. The model suggests that, too often, the focus of

¹³ Heather Berthoud and Bob Green, *The Paradox of Diversity in Social Change Organizations*, from the practitioner journal of the NTL Institute for Applied Behavioural Research.

change advocates is on external relations, but an examination of internal and external factors leads to a fluid and changing organizational culture.

Social-change organizations demonstrate their commitment to diversity and inclusion in many ways: diverse staff and board members, working in broad coalitions, mission statements and strategic plans. But organizations, despite their deep commitment, can also be obstacles to change if their internal perspective is that change is only needed from the outside, and there is no examination of cultural assumptions, patterns of bias and oppression within.

“Oppression does not stop at the office door. We are still formed by the world we live in, even if we want to change it for the better. Given years of socialization and the pervasiveness of stereotypes, having a political analysis of oppression does not inexorably lead to changed behaviours or eliminated biases ... there is a paradox. Social-change activists, committed to justice with sophisticated policy analyses and good intentions, often resist looking at inequities within the organizations they run, or how *their own* behaviour helps maintain those inequalities. With the collective focus typically on the external (to the organization) causes of social problems, and on serving external constituencies, both the problem and solution are identified with ‘*them,*’ while the activists remain the heroes of their own story.”

- Here are some possible general questions for exploring internal organizational culture, followed by questions specific to responding to violence in the name of honour. These can be used to supplement the activity, particularly the set of questions related to violence in the name of honour, but could also be made into a separate discussion activity in a longer workshop.

General questions¹⁴:

- What are the norms and values of your organizational structure?
- Is the organization defensive in its relationship to external institutions and communities?

¹⁴ Adapted from http://soav.org/index.php?option=com_content&view=article&id=1153

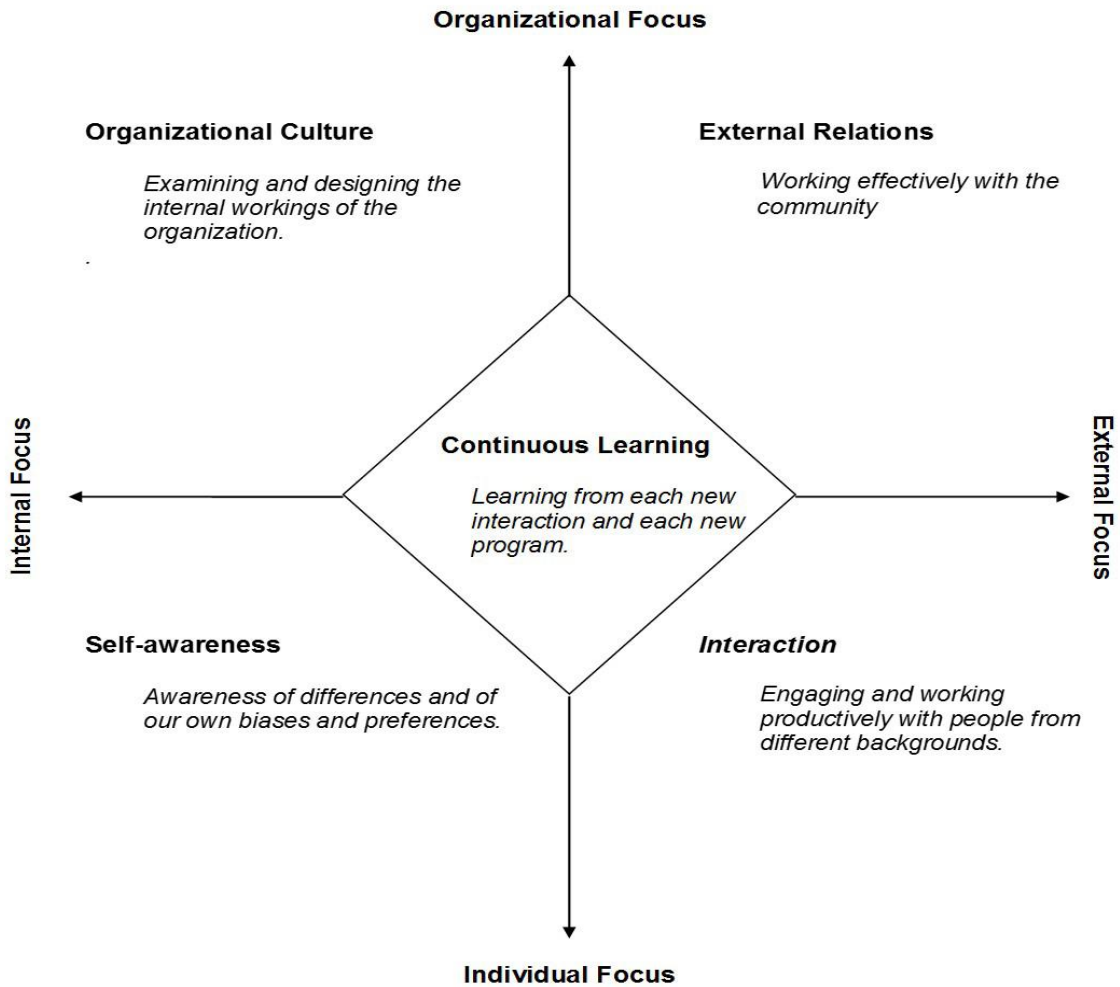
- Are new ideas received with defensiveness internally?
- Is the quality of work prioritized over quantity?
- Is the power structure hierarchal or flat or somewhere in-between; is power shared or hoarded?
- Is there a fear of open conflict?
- Does the organization have a long-term view or is it driven by a sense of urgency?
- Does the organization engage in polarized either/or thinking or are nuances and a both/and approach tolerated?
- Would you describe your organizational culture as fluid or rigid?

Specific questions related to violence committed in the name of honour:

- Is there open discussion on the topic of violence committed in the name of honour?
- Is our organization willing to explore our own attitudes, bias and social conditioning relevant to communities perceived as engaging in violence in the name of honour?
- Does our organization locate violence in the name of honour within an understanding of violence against women?
- Does our organization have skill in doing risk assessments, including lethality assessments, with women who have experienced or are at threat of experiencing violence in the name of honour?
- Are we aware of what other organizations (service, police, legal and community) are doing in relation to violence in the name of honour?
- Is our organization working with these other organizations?
- Who do we perceive as our allies in responding to violence committed in the name of honour?
- What might be our organization's first steps in improving our collaboration with other organizations and communities?

Diversity Diamond

(also in Participant Materials section)



ACTIVITY 7: SELF-REFLECTION AND CLOSING

Goals

- To give participants an opportunity to identify a step forward for themselves
- To create opportunity for participants to support each other
- To bring the workshop to a close

Time

- 15 minutes

Activity

1. Ask participants to return to their partner from the former activity or to choose a new partner for one more paired discussion, the topic of which is: *What intention can you make coming out of this workshop that can support creating respectful services to keep women facing violence in the name of "honour" safe?* Inform participants that they will be bringing back one intention to share with the whole group.

Facilitator notes: What participants identify will differ in terms of role. For example they might volunteer to be on an interagency committee could initiate such a committee could commit to examining their own perspectives and assumptions and making personal changes could share the risk assessment work they've done here with their team etc.

2. Pairs return to the whole group for a 10-minute round of sharing one intention of what they would like to do. Encourage some form of cheering and supporting each intention, without discussion.

Facilitator tip: It can be fun and engaging for the group to support each person's intention. Before they share their intention, ask them how they would like the group to support them.

3. Address any outstanding parking lot items. Do a brief closing round, if time allows.

PARTICIPANT MATERIALS

The following materials have been referred to in the different activities, and are also reproduced there. Facilitators can decide, depending on the activities, what they wish to provide at the beginning of the training and what they wish to hold back until a particular activity.

- Learning objectives
- Principles and assumptions for developing cultural competence
- Case studies
- Diversity diagram
- Risk assessment
- Do's and Don'ts

Learning objectives

Participants will leave the training with:

- The ability to locate violence in the name of honour within patriarchal society and the patterns and dynamics of violence against women
- A sensitivity to the challenges of language related to violence in the name of honour
- A concept of culture as evolving and changing, and emerging from an interplay of multiple factors
- Skills for interviewing and assessment that are not culturally intrusive and that can better determine the risk women face that support keeping women safe
- Ideas for working to improve effective interagency responses and co-ordination to crimes committed in the name of honour
- Increased self-awareness about their personal response to the issue of violence in the name of honour, and an increased commitment to moving forward

Principles and assumptions for developing cultural competence

- All cultures contain a spectrum of conditions: on one end there may be a perceived widespread acceptance of domestic and sexual violence, while on the other end there are long-standing traditions of resistance to violence against women and children
- Survivors come from different communities and possess different values and norms; each person is unique, with experiences and responses shaped by a host of factors
- It is important to work against institutional disparities that adversely affect underserved communities – especially their equal access to services
- Competency must be at both the individual and institutional level, balancing flexibility with standardization
- Training must be provided to advocates and professionals and must be an ongoing process of increasing complexity rather than a one-time event
- Competency is complex and includes self-awareness of diverse filters and biases that influence decisions and ways of seeing
- View information on cultures critically
- Reach out and collaborate with different communities; encourage diverse perspectives
- Culture cannot and should not be used as an excuse for domestic and sexual violence

(Adapted from *The Culture Handbook* by Sujata Warrior)

Case studies

Case Study 1

A, 19, who has been living at home while attending her first year of university, has fallen in love with a man, B, from a very different background. She has kept this relationship a secret from her parents, who would not approve and who wish to choose her marriage partner.

One day, A tells her parents she is going on a weekend biology trip with her class when in fact she spends the weekend with B at his apartment. When A returns home neither her parents nor her two siblings (a brother, 17, and sister, 16) greet her. When she approaches the dinner table, which is set for a meal, her father slaps her across the face and says, "It's the end for you." A escapes to her bedroom, climbs out the window and makes her way back to B's apartment.

Afraid, and not knowing if A's family knows where he lives, B calls the police, against A's wishes. From the apartment window, they see A's father and brother – moments before the police arrive. Upon seeing the police car, her father and brother leave.

The police discuss the situation with A and B, but no action is taken. A is sure her father will kill her or hire someone to do so. She comes to you for help.

Case Study 2

C is a 38-year-old woman with two sons aged 7 and 9. She lives with her husband, G, an engineer, whose parents live in the same neighbourhood with G's younger brother, who is single at still lives at home.

Despite marrying a woman with a university education, G has very traditional values and wants his wife to remain at home. But, now that both children are in school all day, C wants to find work or some other meaningful activity outside the home. She visits employment centres and speaks with an employment counsellor, who encourages her to make exploratory visits to some job sites that interest her.

C does not tell her husband or his family about these activities until a particular part-time job opening excites her. Responding with anger to the news, G tells his wife she should forget about getting a job and stay home. C ignores this and schedules a job interview. When she gets the job, her husband's threats increase; eventually, C realizes G's brother is following her whenever she leaves the house.

G has always been domineering, but now he becomes increasingly violent; as his threats increase, he repeatedly insists that C is destroying his standing as the head of the family in the community by disobeying his order. However, even when C quits her job, nothing changes anything at home. In fact the violence and the threats escalate.

Finally, C calls her employment counsellor, who gives her a number for victim services.

Case Study 3

The family of a 16-year-old girl has come to the attention of child protection services. After discovering their daughter had a secret boyfriend, the family made her cut her hair and wear hijab, started to control her coming and goings and threatened to shave her head and force her to marry someone from her parent's country of origin if she continued seeing the boy (which she did). Her older brother spied on her to ensure she wore hijab in public and told her she'd soon be taken "far away on an airplane." Her school reported she'd been absent for several days.

She is interviewed by child protection services in front of her family and denies everything in the report. However, alone with the counsellor, the girl confirms every detail, adding that one of her sisters went through her belongings. She is afraid that her parents are going to take her to their home country for a forced marriage. However, her parents have justified the trip by telling her that her grandmother is seriously ill.

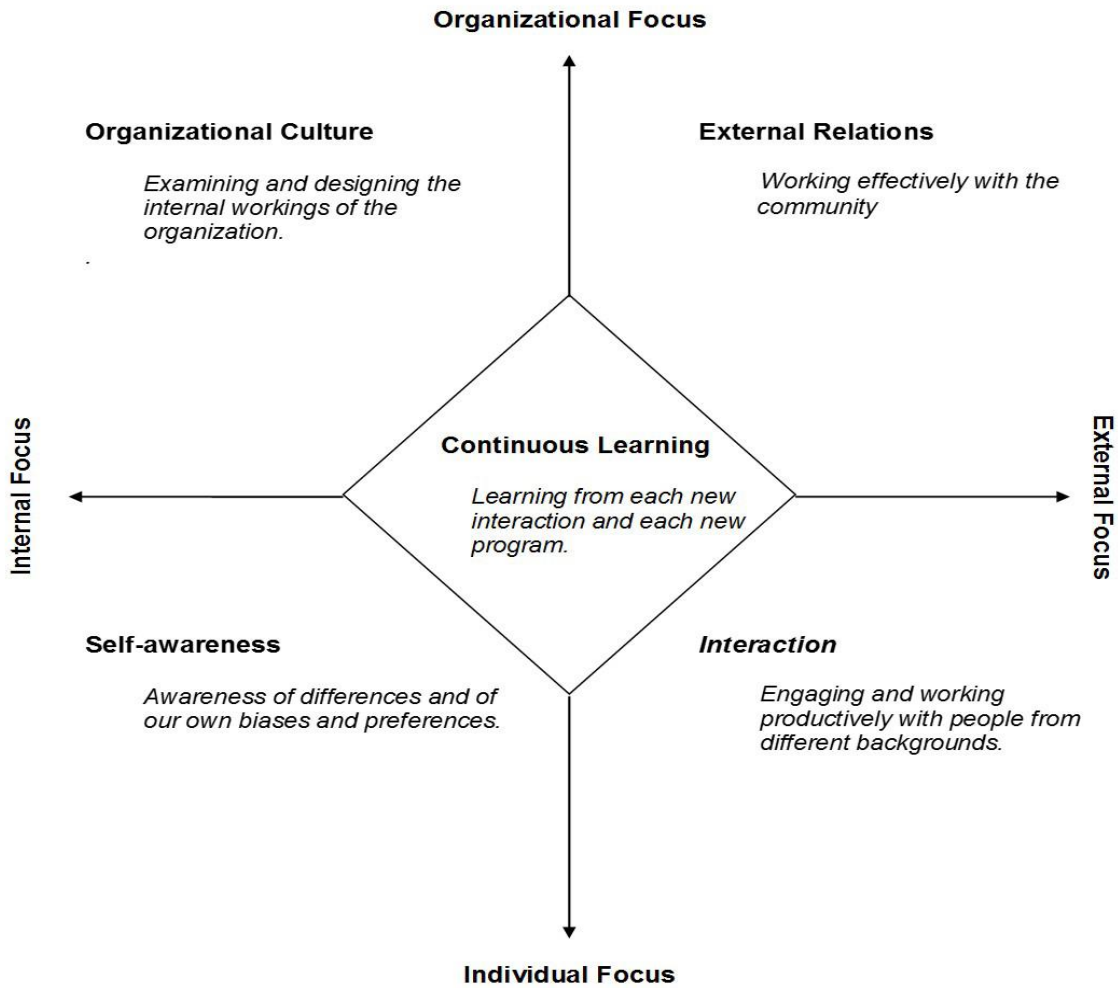
When child protection services meets with the girl's father, he denies the allegations, including those about forced marriage. He says they are going to their home country to visit the girl's grandmother. Child Protection Services does a thorough follow-up with the girl and her parents; subsequently, the girl says the threats have stopped. She says she is no longer afraid at home and is going to school every day.

Child Protection Services concludes its report is justified, but that the girl is no longer in danger. They meet with the girl and her parents to tell them their file is closed.

(Adapted slightly and reprinted with permission from Honour Crime: From Indignation to Action, 2013, Quebec Counsel on the Status of Women)

Reprinted and modified from the Canadian Council of Muslim Women, 2013 Presentation

Diversity diagram



Heather Berthoud and Bob Green, *The Paradox of Diversity in Social Change Organizations*, from the practitioner journal of the NTL Institute for Applied Behavioural Research.

Risk assessment

Summary of domestic violence risk factors (With specific questions assessing a pattern of violence committed in the name of so-called honour)

This risk assessment expands standard violence against women assessments to include questions that draw out the patterns and dynamics related to violence committed in the name of "honour." In particular, questions draw out dynamics within the wider family unit and the community that the woman might belong to. This gives a broad sense of safety and risk and also addresses questions of collusion and active participation of multiple family members and wider community members in threatening and abusive behaviour.

It draws on, and expands, risk-assessment questions from diverse sources including the Vancouver Police Department and Best Practices for Stopping the Violence Counselling Programs (2006).

The assessment uses the term "abuser: in referring to the primary abuser. It is important to remember, however, that a significant feature of violence committed in the name of "honour" is that there can be multiple abusers within the family and that community members who are not direct relatives might, too, be involved. It is possible that the family is being pressured and threatened externally to commit violence.

PRESENTING SITUATION

Describe the presenting situation.

Current Family Situation

- *Can you give me more details about exactly what happened in the incident(s) you describe? (Consider what is necessary to know in terms of the woman's safety and in terms of understanding the dynamics at play.)*
- *Is there any other person in the family who has threatened you? Any other person you are afraid of? How about in the extended family beyond the home?*
- *Is there anyone else in the family you think might be in danger at this time?*
- *Who knows you are here? Who would be supportive of you being here? How would they show that support? Would there be any consequences to them personally for showing their support?*

	<ul style="list-style-type: none"> • <i>Who in your family would not be supportive? Why?</i> • <i>What is the abuser’s attitude toward the police and the law? Is he afraid of them or does he disregard them? How did he learn these beliefs? What about other people in the family? Do they agree or disagree?</i> • <i>Do you feel threatened by people outside the family?</i> • <i>What do you think about why this is happening?</i>
<p>Current Status of the Relationship</p>	<ul style="list-style-type: none"> • <i>Is this the first time you have been (hurt or frightened) or has this happened before?</i> • <i>Are you currently pregnant?</i> • <i>Are you currently living with your partner? If not, when did you leave and what has happened since then? Are you currently involved with someone else?</i> • <i>Have there been separations in the past? Has there been talk of separation in the present?</i> • <i>For adult children: How do you perceive your relationship to your family members? Has this changed over time? In what way? What was your relationship with your (father, mother, siblings) like before this last situation?</i> <p>Note: Research indicates that an actual or pending separation, as well as a history of domestic violence in the current relationship, are the two most significant risk factors associated with an increased severity (escalation) of future violence.</p>
<p>SPECIFIC VIOLENCE</p>	
<p>Threats</p>	<ul style="list-style-type: none"> • <i>Has the abuser ever threatened to kill or harm you, a family member, another person, children or a pet? How about threats against members of the family who don’t live in the home?</i> • <i>Do you believe these threats?</i> • <i>How do you think the abuser) would go about it? Do you think anyone would help him?</i> • <i>Has anyone else in the family made such threats or agreed with the person making them?</i>

	<ul style="list-style-type: none"> • <i>Have there been threats coming from people outside of the family?</i>
Weapons	<ul style="list-style-type: none"> • <i>Have objects been used to hurt you (or others)?</i> • <i>Does the abuser have weapons? What are they? Do others have access to them?</i>
Strangling, Choking, Burning, Drowning	<ul style="list-style-type: none"> • <i>Has the abuser ever strangled, choked, suffocated, burned or attempted to drown you?</i>
Stalking	<ul style="list-style-type: none"> • <i>Has the abuser displayed jealous behaviours, stalked or harassed you? What about others in your family? Have they shown jealousy or harassed you?</i> • <i>Is this behaviour escalating? Is it persistent?</i> • <i>Has anyone ever stalked you? Do you know who this person was? Do they have a relationship to anyone in your extended family?</i> <p>Note: Social-science experts say that, where there are controlling coercive behaviours like stalking, the intensity and lethality of violence often escalates after the complainant leaves the relationship.</p>
Forced Sex	<ul style="list-style-type: none"> • <i>Does the person do or say things of a sexual nature that makes you feel bad or ask you to do things you don't want to do or that physically hurt you?</i>
Hurting Others	<ul style="list-style-type: none"> • <i>Has the abuser hurt other members of the family in any of these ways?</i>
Control/Isolation	<ul style="list-style-type: none"> • <i>Do you feel you are being policed at home or watched in the community? Who do you think is doing that? How? Do you think they are sharing that information with others in the family? Who do you think they might be sharing that with?</i> • <i>Are your movements outside the home restricted? How? Have there been attempts to confine you to your home? Who has been involved in these? Did anyone else support these restrictions?</i> • <i>Have you ever been prohibited from, say, going to school or work as a punishment? Do you have access to your identifying papers, such as your passport? Has your use</i>

of the Internet or telephone been restricted?

- *What are the consequences if a family member cannot reach you when they expect to, or if you do not arrive home at an expected time?*
- *Do you think that (name of person/people) is/are suspicious of your behaviour? Is he/are they jealous?*
- *Are there any restrictions on what you can or cannot wear or with whom you can or cannot socialize?*
- *What happens if you do not comply?*
- *Is there any attempt to control what friends or family members you can visit?*
- *Do you ever feel that you are being punished? What are you being told about why you are being punished? What do you understand about why this is happening?*
- *Has anyone in your family had to do something that they didn't want to do (e.g., arranged marriage, female genital mutilation (FGM), etc.)? Why was it seen as important that they do this?*

COMMUNITY INTERVENTION AND RESOURCES

Prior Interventions

- *Have the police ever come to your house? What brought them there? How did the abuser and others in the family respond?*
- *Has the abuser (or anyone else in the family) ever been charged?*
- *Has a restraining order ever been issued? Was it violated?*
- *Have you ever gone to court? What was your experience there? Did you feel that there were limits on what you could say there? Can you explain?*
- *Have you or anyone in your family had contact with any kind of community or social services outside of the police? Was this contact kept a secret from others in the family? Why? Did anyone find out? Were there consequences?*
- *What was helpful and what was not? Did you feel*

	<p><i>understood? In what way did you feel understood or misunderstood? What do you think I need to know that would help me understand your situation?</i></p>
<p>Possible Resources Inside and Outside the Family</p>	<ul style="list-style-type: none"> • <i>What is the safest place for you outside the family (e.g., religious institutions, academic institutions, community organizations, etc.)? Who do you feel safest with inside that organization?</i> • <i>Are there people not affiliated with those organizations that you also feel safe with and that you trust?</i> • <i>Has anyone helped you?</i> • <i>Is there anyone you consider a friend who you could feel comfortable telling the truth about your situation?</i> • <i>Who does your family trust? How do you feel about those people?</i>

Do's and don'ts for frontline staff

Best Practices (Do's)

- Take the victim seriously if she feels threatened, putting the priority on her safety
- Adopt an approach that is centred around the victim and her empowerment
- Make a thorough assessment of the situation, including the possibility of multiple perpetrators within the family and community
- Hold the interview in a place that is safe and secure for the victim, ensuring her confidentiality
- If need be, call on an independent and trustworthy interpreter (not her children or siblings)
- Document the abuse, including any history of violence, and keep this detailed information safe and confidential
- Work with the victim to assess her needs as well as her resources/strengths
- Direct the victim to an appropriate resource that will respect the way she "does culture" (i.e.: language, food, gender, etc.)
- Apply the "one chance rule," i.e.: consider the person asking for help may not have another chance because "later" could be too late. Swift intervention and/or steering to resources could be needed

Practices to Avoid (Don'ts)

- Sending the victim away without intervention/resources is never a good option
- Racial discrimination through stereotyping/essentialism, i.e.: focusing on her culture instead of her abuse
- Violating confidentiality by reporting a victim's statements to her husband or other members of the family or community, including community or religious leaders, or by letting them see the abuse report (even accidentally)
- Using the husband, a child or other member of the family (unless specifically requested by the victim) as an interpreter or allowing them to be present when you question the victim
- Leaving messages for the victim that could alert her husband, family or members of the community about her allegations, putting the victim or others in a risk situation

(Adapted slightly and reprinted with permission from Honour Crime: From Indignation to Action, 2013, Quebec Counsel on the Status of Women)

Reprinted and modified from the Canadian Council of Muslim Women, 2013 Presentation

RESOURCES

Community focused reports and assessments

Honour Crime: From Indignation to Action (2013). Quebec Counsel on the Status of Women <https://www.csf.gouv.qc.ca/wp-content/uploads/avis-les-crimes-dhonneur-de-lindignation-a-laction-version-anglaise.pdf>

Providing theoretical grounding and practical approaches, this publication explores political, social and colonial complications of violence in the name of honour. The document offers in-depth cases studies of Canadian cases and an analysis of the British response model.

Cross, Pamela (2013) Violence against Women- Health and Justice for Canadian Muslim Women. <http://ccmw.com/violence-against-women-health-and-justice-for-canadian-muslim-women/>

The essays in this book offer in-depth discussion of the existing legal practices, policy infrastructures and community initiatives and make suggestions for steps forward. A call to action for policy makers, community leaders, service providers, legal professionals and health-care practitioners from diverse backgrounds, it also contains specific fact sheets and practical tools.

Honour Related Violence: European Resource Book and Good Practice (2005). Published by Kvinnoforum/Foundation of Women's Forum <http://www.medinstgenderstudies.org/wp-content/uploads/hrvresourcebook.pdf>

This good resource focuses on strategies employed in Sweden, the U.K., the Netherlands, Germany, Finland, Cyprus and Bulgaria. Strategies addressed include support, prevention, inter-agency and community co-operation, legal, schools, police, etc., and offer best practices.

Chesler, Phyllis (2010). Worldwide Trends in Honor Killings, Middle East Quarterly, Spring 2010. Pp. 3-11. <http://www.meforum.org/2646/worldwide-trends-in-honor-killings>

Excellent and comprehensive overview of the trends of crimes committed in the name of honour worldwide, including explanations for the rise in crimes. Offers a different perspective; well worth reading.

Honour Based Violence and Forced Marriage www.cps.gov.uk/legal

Crimes committed in the name of honour should be addressed within an overall framework of VAW and human rights, including problems facing the LGBT community. The website has extensive information on specific issues.

Quick and accessible resources that can be used for training/professional development/practical application

IMKAAN presentation by Marai Larasi MBE, Executive Director of Imkaan to the United Nations Commission on the Status of Women, 57th Session, 4 March 2013 <https://dl.dropboxusercontent.com/u/85173313/CSW57%20-%20HBV%20-%20Marai%20Larasi.pdf>

Excellent piece in “understanding not only the gendered nature of violence against women and girls but also the way intersection factors such as age, class, ethnicity, sexual orientation and disability can affect girls’ and women’s journeys and experiences.”

The International Resource Centre’s website for the Honour Based Violence Awareness Network (HBVAN) <http://hbv-awareness.com>

The website includes a comprehensive definition of violence in the name of honour and an overall framework.

Forced Marriages Project by South Asian Legal Clinic of Ontario http://www.salc.on.ca/forced_marriage.htm

Comprehensive materials that address the intersectionalities facing South Asian families .Specific project on forced marriage contains many resources that can also be useful in violence against women.

Multi-Agency Risk Assessment Conference (MARAC) www.richmond.gov.uk

MARAC meets once a month and is chaired by the head inspector of the Police Community Safety Unit, UK. It is co-ordinated by the Community Safety Partnership. Participating agencies include representatives of statutory services (police, probation, social services) and community organizations. They have developed guidance on risk identification, which may prove useful in cases regarding crimes committed in the name of honour. The goals are to share information to increase the safety, health and well-being of victims/survivors and to determine whether the alleged perpetrator poses any significant risk, thus reducing victimization significantly. In addition, it improves agency accountability and improves support for staff involved.